



# EDITORIAL



## "OUR ILLS."

Our last week's issue carried an article on the question of "Our Ills," in which a return to the policy of immigration was advocated. We spoke however, of immigration "on probation." We have received a number of favorable comments on the editorial, but one contributor, asks that we explain what we meant by immigration "on probation."

We are glad to do so. We do not know that the idea is original with us, and we are sure that some kind of "immigration probation" has been discussed recently. But the plan that we think best is about as follows:

In the first place, immigrants must be vouched for as to character by friends or relatives here, whose records are absolutely spotless. We prefer this plan to that of the immigrant's having to have a passport from his native land, because of the great difficulty in procuring such—especially by Jews—and because of the bribery, which enables any one but a Jew, to get a passport, no matter who he is. Moreover, when an immigrant has been here and has made a successful American, there is no reason why his recommendation should not be accepted.

In the second place, we ought to have registration of immigrants. We ought to know not only where they come from, but where they are going, and what they are going to do. We have had such a system of registration, but it has been used only for statistical purposes. The place to which an immigrant goes, is not always his goal. Under "probation," it is the latter that is important, not the former. To illustrate: Any immigrant may land in New York, and go to Galveston, to visit an uncle. But from there he goes out to West Texas to work. It is the latter place in which we ought to be interested, not the former.

In the third place, after a record is made of the landing of the immigrant and the place where he expects to live, a registration card should be given to him, a card similar to that which many of the younger men carry and which is an evidence that they conformed to an important act that was necessary to be executed in time of war. There are just as great necessities in time of peace, and we already have had a sample of what we can do.

The next step in "immigrant probation" is a very important one—a sort of liason between the immigration and educational departments of our country. This step is based upon the fact that Americanization for the foreigner is basic upon education. An immigrant must be educated in the tongue which is ours before he can appreciate or even understand what Americanism is—before he can become an American, or before he ought to be permitted to become an American. It is almost tragical to have granted citizenship to hundreds of thousands who have not the slightest idea what we mean when we speak of the sacred documents around which the fabric of our gov-

ernment is woven.

Every immigrant who can not speak and write English ought to be made to learn to do so. Every immigrant—within, of course, certain ages determined by Congress—ought to be made to attend school two and better, three nights a week. This of course presupposes a good deal of new machinery and a good deal of trouble. But we need the immigrants—and they need to be made Americans—and all of this trouble and change will not be nearly as complex as will be the establishment of machinery to take care of the prohibition violations—and to our way of thinking, the former it will be worth a great deal more to our country than the latter.

The local school authorities will become responsible for the education of the immigrants, and they, working in conjunction with the agents of the United States government, will train our immigrants to become Americans through education and surroundings. Through the Departments of Education, we can keep "tab" on those who come here, and through government agents we can find out soon enough who are anarchists and who are not. It was the lack of education that permitted our immigrants in the past to herd together, often at the expense of getting that American training and point of view, which we feel they should have. It was this lack of education which made otherwise most acceptable immigrants dissatisfied, and made them an easy prey for I. W. W.'s, Bolsheviks, and radical labor leaders. It is this lack of education which is so dangerous a factor in our elections—and all of this could be remedied, if education, as well as character and time, were made conditions of obtaining citizenship.

In the next place, after the immigrant had made a creditable record industrially and educationally, for three years, he could file his declaration. His first period of probation would then have passed. He would receive at this juncture another registration card, which would supercede the one he received on landing, and this he would hold until he received his citizenship papers, five years later.

Of course this plan is a departure from our former very unsatisfactory policy with regard to immigrants. But it is plan which will combine one of the holiest traditions of our land—for we always ought to be an asylum for the persecuted and oppressed—with a practicable plan for keeping from our land, those who are unwilling to make the proper sacrifices to become Americans, or those who during the period of their probation, are found unworthy.

The work of education will be in the hands of our public school authorities, where the process of Americanization rightly belongs. It is no idle statement to make that our public schools are the bulwark of our liberty, and there the immigrant should be trained.

The work of inspection—so far as the residence of the immigrants is concerned—

would be in the hands of government agents or local police authorities working with the government, the educational authorities of course working with these so far as the matter of attendance is concerned.

A system of immigration inspection might have to be inaugurated—traveling inspectors to co-ordinate the work or see that it runs well.

Of course there would be additional expense, perhaps a thoroughly overhauled and enlarged Immigration Bureau, and new machinery. But when one thinks of the millions and billions that the immigrants have created for our country in the past, and when one realizes that fundamentally new immigration is now as necessary to the growth of our Republic as any other element that makes for its growth, the cost of immigration machinery will not be worthy of mention, when compared with the wealth that immigration "by probation" will create and add to our total.

## DID JESUS LIVE?

In our issue of November 7th, we published a cartoon by Mr. Rosen, in which the Jews are shown as the "lamp of the world." The lamp is shown as giving forth rays of light, and on one side of these are the Ten Commandments, and on the other, the names of the prophets and also that of Jesus. A reader writes us about this cartoon, and says: "It is my understanding that Christian scholars admit that the whole Christ story is a myth. Do you subscribe to the belief that it is a truth? It would be very interesting to me to have your interpretation of this sketch, and the good you hope to accomplish through its publication."

Let us answer the first question now. The second part is being dealt with in our Chanukah editorial.

The greatest Christian scholars, as well as the greatest Jewish authorities on the subject, no longer doubt the fact that a Jesus of the early New Testament writings existed. The theory that the Jesus of the New Testament is a composite of ideas about a mythical Saviour, and that the individual of that name was woven out of these different ideas, is harder to believe than the theory of the historicity of Jesus. The school of Drews, Smith, and their followers is now practically bankrupt. In America, men like Dr. Kohler of the Hebrew Union College, who is the greatest American Jewish authority on the New Testament; in Europe men like Gerald Friedlander of England, and Prof. Friedlander of Vienna; men like Burton, Case, Moore, Toy and Matthews in America, and Smith, Montefiore, Moffat, in England; Bousset, Wernle, Weiss, Scharer, Harnack of Germany—and these various names include the greatest New Testament scholars of the world—these all accept the existence of the Jesus of the synoptic gospels—Matthew, Mark and Luke.

A distinction ought to be drawn between the Jesus of these gospels and the "Christ" of the letters of Paul. It is the "Christ" of Paul with which Jewish scholarship has nothing to do, and with which liberal Christian scholarship has as little to do as possible. Personally I believe that Jesus lived.